585 /180 cont./ The higher guests come at this point and stand before the bed, one after the other. They take some karuntigi between their fingers, mix this with oil and powder, and amidst the mumbling of a spell, they smear this mixture on one of the fingers, on the arm, sometimes on the forehead or the neck of the bride. The place where the mixture is applied and the [177] manner have their significance. However, this ritual is not [554] performed by all the guests, but only by the higher and by a 887 number of older ones who themselves have many children and many sawahs, in other words people who seem to possess much "pitjuru" (luck-bringing means) and who now, on this occasion, want to transfer something of this to the bride. When a great [554] number of guests come "akkaruntigi," this raises the social standing of the host.

In the afternoon of the day following the "akkaruntigi," [178] the bridegroom leaves -- according to a very old, but at present no longer observed, custom from the lap of his mother --, amidst a great deal of lamenting on the part of his relatives, for the bride's house in order to arrive there around sundown. Only men are present on this occasion. On the way and especially upon arrival at the bride's house, a loud dikir is heard. It is said that formerly at that moment a greeting of welcome was addressed to the bridegroom by one /181/ of the wife's relatives who for this purpose stationed herself at the top of the ladder in front of the door opening. The only time [178] that I experienced this a certain embarrassment could be sensed. This was considered very old-fashioned. The number of those in Borongloë who are familiar with this address is small. The Pinati of Bontoramba gave me the text here reproduced, independent of any festival. The four-line verses reported at the end, in which bridegroom and bride are introduced speaking, were actually incorporated into the address, according to him.

126 The text was checked for uniformity in spelling with the 585 assistant to the government linguist for South Celebes. The

126 585 /181 cont./ latter here followed the system suggested by Professor A. A. Cense. In the translation, I tried to transpose the frequently figurative text into as good Dutch as was possible. It was not my intention to take strict responsibility for the translation.

585 539

	Pakkio' bunting	Address to welcome the bridegroom
1.	Iadende', iadende',	Happily, happily,
2.	nia' todjemmindjo maë	there now finally comes
3.	bunting salloa kutajang,	the bridegroom whom I have been expecting for such a long time,
4.	salloa kuminasai.	for whose arrival I have been hoping for such a long time.
5.	Nampako riudjung borikku, riappa' pa'rasangangku,	Now that you have come to the outermost point, to the border of my land,
6.	nakurappoiko tjini', kutimbarangngiko pangngai.	I give you my best wishes and my love.
7.	Nampako kuasseng nia', nakuitungko labattu,	Now I know that you are there, that you have really arrived,
8.	kunragi memang berasa' ri- mangko' kebo',	I am preparing four-colored rice in a white bowl, /182/
9.	kummatta memang rappobau' ripalakku,	then I will hack a betel nut into little pieces on the palm of my hand,
10.	kunnanro memang kalomping ritalang bulaëng;	and I will place a folded betel leaf on a golden bowl;
11.	kutoingko intang, kubelobelo djamarro';	and I will cover all this with jewels and adorn it with emeralds;
12.	intang matjora massingarri dallekannu,	glittering diamonds shine upon your face,

585 /190 cont./ the bridegroom goes up the steps and into the house. At the high side of the house in the front room the bridal bed is usually made up. On this the bride is seated with her back turned to the entrance. Behind her the bridegroom takes his place. Immediately after this, the Moslem wedding ceremony (nikka') is performed.

793 585 115 126 The Imam of the adat community who performed the wedding ceremony here described recorded in Makassarese in detail the points of the ceremony that he considered the most important, after the ceremony had taken place. The translation of his report follows here.

585 'When I was about to marry Rahimi and Sija I asked Rahimi's best man what the name of the bridegroom was, and Bandong (2) answered: 'the name of the bridegroom is Rahimi.'

2. The best man's name.

"Thereupon I asked: 'What is the name of his father and of his mother?' And then Bandong answered: 'Rahimi's father is called Palu, and his mother is called Sati. Both are still alive; they live in Bontobaddo (3).' /191/

3. Name of a section of kampong Bontoramba.

"Then I further questioned Malla (1): 'What is the name

1. Name of the bride's father.

of the bride?' And Malla answered: 'The name of the bride is Sija; I am her father, her mother is called Sani; she is deceased.'

"Thereupon I again asked Malla: 'What is the amount of the sunrang?' And Malla said: 'Twenty-four reals.'

Makassar OG6
Sidang OG8

S
838 Van der Veen said that there are only a few real hermaphro-
824 dites here, but that there are many homosexuals. And here
772 is something! Boys who show feminine tendencies are fed maize because it is linked with the earth (female principle), and not rice, because the latter is heavenly and connected with the male principle.

000 Ambon: I met an insurance man at the Rotary Club meeting in Makassar, at which I spoke. His name is Kaihatu. He is from Oma, on Saparua, I think [Haruku]. Anyway, he said that they have quite a bit of pela [ally, in the sense of institutionalized friendship] practices there. One cannot marry a person of a fellow pela village. Thus Oma and a village on another island [Saparua] are in a pela relationship to each other. This involves a great amount of mutual aid. Although one can not marry a person from the other village it is evidently possible to marry in one's own village. Kaihatu said that even in a far away place such as Java, if a man of Oma meets one from a pela village he will help him in all ways possible. And he will never think of marrying. This custom is still strong, and even the moderns have no idea of breaking it. He also said that there was much black magic and that such beliefs are firm. I will see him later.

M
609 South Celebes: On my way back from Malino I was stopped
●126 by two lads at Lebon pasar. They were on their way from
291 Makassar to the village where the Goa radja lived. They were selling clothing and asked me for a lift saying that there were two men. But soon two more appeared, and finally there were seven. All got in the jeep with their luggage. They were jolly and friendly. They pointed out a special black cape worn by nobles (but not only by nobles; perhaps only by women?) on the road. This type of cape is really beautiful, even out in the country. At one point they asked to stop and bought two large bunches of bananas. I asked them why. They said that the bananas were for me! And these the "surly Makassarese"! I took a fast photo of them [with a Polaroid Land camera] and they were overjoyed. I gave one to them, and they are going to make copies for all. They posed with considerable pride. The kraton [court] of the radja was white walled, but inside it looked like the ordinary native houses.

M
[115] South Celebes: the following information was obtained
181 from van Heekeren of the archaeological service and Abdul
609 Rahim, Guru, an assistant of Cense and Chabot. They said
177 that the Makassarese and Buginese are very conservative. They claim that they will not change much. Thus, if they are asked why they do not use the potter's wheel, for example,

Now regarding the kampong itself: the name of the kampong is Bukaka and it is located in the wanua Tanette Riattang, which is under the Sulewatang Tanette Riattang. The Sulewatang Tanette Riattang lives in Watampone. He is different from the Aru Tanette Riattang, who has no wanua, but who is one of the central seven princes. The head of the kampong has the title Mado Bukaka. He is a fine fellow and seems like a better character than most of the bangsawan. His father and his father's father and so on back have headed the kampong for countless generations. He is not a noble, says the Sulewatang. The Sulewatang also says that his ramp is not "genuine". Council is held in neither kampong nor wanua. If there are legal proceedings in the kampong the Kepala kampong may call in a notable or two to help. If there is a legal case in the wanua, the Sulewatang Tanette Riattang will call in maybe three or four (never all) Kepala kampongs to help. If there is really a big legal case, it goes to the Hadat Tinggi in Watampone. There are fifteen Kepala kampongs in the wanua. In most of the kampongs there are several smaller kampongs (two, three, or more), somewhat like hamlets. The Sulewatang used the term lingkongan [circle].

361 622 632 623 632 692 621 632

The next day we got down to the work involving a rough map and a ground plan. The kampong abuts on Watampone, indeed it is actually a continuation of it. Thus one side of the market street is Watampone and the other is the kampong. There are several stores on the kampong side. I asked if the Chinese there would say that they were living in the kampong. The answer was no, but that they would say they lived in Watampone. Thus it is a kind of false border. Also, the big, beautiful, new mosque of Watampone is within the kampong borders. But the kampong is evidently not too important and Watampone is in the same wanua, that is, in wanua Tanette Riattang. The kampong itself is the western-most of the kampongs in this wanua, and the western border goes along with the eastern border of wanua Palaka (kampong Tjabalu). On the north is wanua Awampone (kampong Tjelapa). On the east is another kampong, Ta, of wanua Tanette Riattang. And, of course, Watampone is to the south. As one enters the kampong of Bukaka coming from the main center of Watampone, one goes along the main street for four kilometers from south to north, from the Watampone border to Tjelapa. On entering Bukaka one sees the great mosque and the large house of an Arab, both structures being white and blue, an ironic combination. It is a great misfortune that Mohammedanism got in here. From the main road (the Kepala kampong's house is not far from the Watampone border) to

1260 621 632 101 131 102

[114] no priest would marry them (a check for Friederic y). This
565 fellow added that you could run first to one priest and then to
582 another, but it would be of no use. The business man yielded.
829 But it is quite possible for a high man to marry a low woman. I told them about American Negroes and the inter-marriage rules in the United States. They listened carefully to the use of the "black man" term. Later, when our discussion worked around to Indonesia and to Indonesians in the United States, something interesting came out. They asked whether an Indonesian man in the United States could marry an American woman if he wanted to. I said yes, and they were impressed. Evidently they had heard about the color line (perhaps from the
567 Japanese?). Then we went on to the slave question. I des-
427 cribed the Bone practices, and they said yes there was plenty of slave discrimination and there were other poor folk here who worked for the richer ones, living in their houses. I was told that they refused to be called "slaves", though. They insisted that they were just "people". (Could I meet one?) The business man gave me a case. He said that he had many gardens and fields. In these fields were plenty of poor hangers-on, glad to get work. They live in small houses in the gardens, and the big fellow pays their taxes. They get their own food. When he gives a feast or has need of help in building a house or doing repair work they all come gladly. Thus it is a survival of feudalism on a small scale. He said that formerly when the Radja lived in a big house nearby (which I saw; he is now in exile in Rantepao with the Bone radja!), there were perhaps one hundred slaves living there. (I noticed plenty of folk living there now when I saw the house later. Who are they?) I asked whether all poor folk of hangers-on type were descendants of slaves. Rahim said that in a large part they were.

000 One thing about education: the business man asked if I could take his son with me to the United States for schooling. He said that maybe this would be quicker! I demurred, and told him to write the Institute for International Education in New York.

769 Then on to religion. Rahim agreed that there was much of the old belief in present practice, including information concerning the bissu and the dewata. He said that in the countryside people made offerings to the dewata in the rice fields, and that this was a kind of ancestor cult, because the dewata, in a sense, were ancestors.

126 I thought I got a lot more today, but perhaps it was more in
124 the form of general impressions. I took photographs and the women were very proud. Also the children remained pests.

Makassar 006
Chinese

The camera, as usual, made quite an impression. In general, rapport was good, and I came back in the afternoon to give my assistant more paper. He drew a fine rough map of the kampong and is a very good man. But I need to have an expansion of many of his answers [to RK's questionnaire]. The trouble is that it is hard for me to read Malay. I have to get around it by having it translated into Dutch! 126 124

Balombaru, September 1, 1949. Second day: This time without Rahim. I have arranged, I think, to have a man type up Saleh's notes in Dutch. I got to the house at 8:30 A.M., and looked over some pages to give to the translator. The material consists of page after page of complete census data, house by house, giving age, occupation, family connections, and so forth. I can also check the material with the accompanying map. Saleh did a fine job; he is a remarkable fellow. Rahim says that although he went only as far as the lower school, he reads a lot and is interested in things in general. 124

First, I talked over the census with Saleh, his hadji father, his cousin's helper at gold work, and the old bearded sea captain carpenter. Then, after coffee we went off on a ride around the kampong following his good map. We went first to the cement factory, run by a Makassarese named Liyu who was once a poor man but learned a lot about business and has now become the richest individual in the village. He owns the cement factory. It is located near a river, where the big praus used to be able to sail in near the old market place (twenty-five years ago). The river here is now a wide, dry bed. In the distance is Gusungdjonga where Saleh's father lives. It is an island in the wet season. I noted the remnants of a bamboo bridge going across to the other side. It was standing one hundred years ago. The cement factory, with four big kiln chimneys in two buildings together with several other buildings, uses local lime rock and wood from the nearby woods. The rock is broken up and put into the blazing ovens at the top of the fire. It comes out as fine cement. Because of the great amount of road building going on now sales are way up. On the bank of the river are many big heaps of sand, and plenty of trucks to haul it away. Also, Saleh says that there are plenty of men working here. I took a photograph of the factory. Liyu's house, a big one, is situated nearby. 339 472

Then we went to the site of the old pasar, in the center of the village. On one side we noted a row of cement houses rented by the radja to Chinese, who can't own the land. Nor 563 427

764 hundred years old and may show that Mohammedanism here
174 came in a little later than in Goa. These tombs seem to date from the period of conversion to Mohammedanism, judging from the dates, especially in Goa. In this cemetery there are also modern, ordinary graves.

The Kepala kampong said that before the war there were many fine urns on the tombs, but the Dutch controleur had taken them. Later on van Heekeren told me that the Japanese took a lot of these urns too.

346 We went to look at the old and the new mosques. Both have
174 urns on top, as in Goa. The one on the old mosque has blue and white figures on it; the one on the new mosque is brown, apparently of a solid color. I asked van Heekeren, and he said that all mosques have these urns, even in the Paloppo and Luwu areas. He says that these urns are of Chinese origin and were formerly used to hold the ashes and charred bones (i.e., some of the bones) of the cremated bodies, before Islam came in. Van Heekeren is sure that there is not very much Hindu influence here; the urn burial trait is not
[126] Hindu but merely pre-Islamic Makassarese and Buginese. I took some photographs and gave some polaroid prints to the Kepala kampong, of him and his wife in hadji dress, with their little daughter (perhaps one and a half years old, who waves when you say dag [hello or good-bye--Analyst]).

000 While we were talking about slaves an old fellow came in and stood at the foot of the stairs mentioning something to the Kepala kampong. He was the slave of the assistant chief (seriang). They talked in a very low whisper.

838 Talking with Andi, I brought up the homosexual matter
793 again. He maintains that homosexuals are numerous here.
778 The official ones are attached to the aradjang and at the head of them is the puang matoa, chief of the bissu. When the aradjang is taken out, the bissu from many kampongs gather in Watampone and dance. I asked if every wanua has an aradjang. They do not. However, there are some kampongs that have them. The bissu handle and take out these lesser aradjang too. This also would bear research.

838 Andi went on and on about the scandalous behavior of the
548 ordinary homosexuals (tjalabai). They dress and act like women and are found everywhere. There are many in Watampone. They swish and flirt and stick rolled up handkerchiefs in their blouses to imitate breasts. Andi says that many men are crazy about them and spend lots of time and money to have sex with them. He was surprised that I had seen none. I do remember at the pasar malam that I had seen a "girl" in a bright red blouse (kabaya), and a well painted face. "She"

102
•126

265

[BALOMBARU]
[SEE P. 64]
[TRACED FROM RK'S ROUGH FIELD SKETCH, WHICH VARIES CONSIDERABLY FROM ARMY MAP SERVICE SHEET #46 MAKASSAR. A.H.]
BERANG RIVER
KARAWISI
MAROS ROAD
N
RAPOTJINI
DJONGAYA
BALOMBARU
MAKASSAR
LAUT [SEA]
GUSUNGDJONGA
(DELTA KAMPONG)

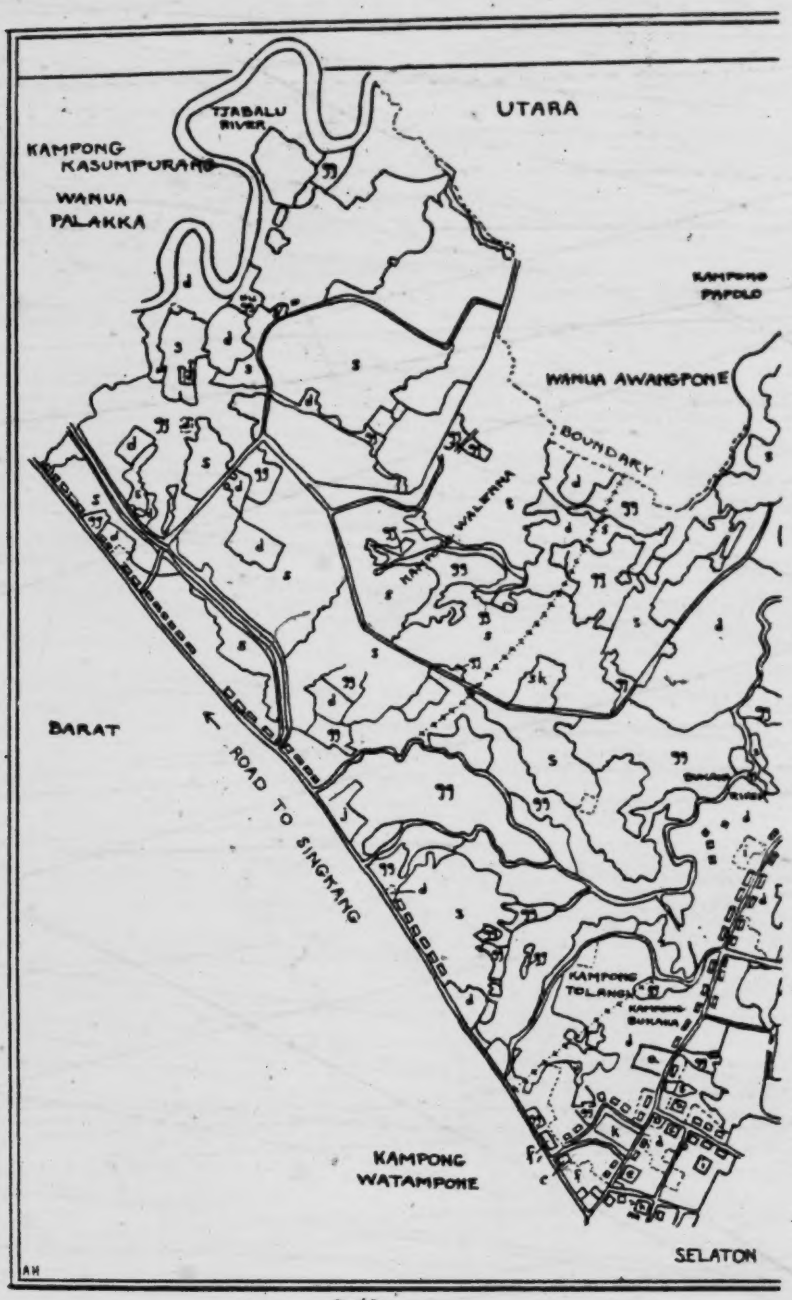
102
●1216
361

[FROM PAGE 46 IN ORIGINAL FIELD NOTES MS.]

ROUGH SCHEMATIC PLAN OF BUKAKA (RGHT) AND SURROUNDINGS (LEFT) TRACED FROM RK'S FIELD NOTES. SEE P. 55.]

3: Kennedy E-5 (1949-50) OBl Indonesia
Makassar OG6

102
126
361



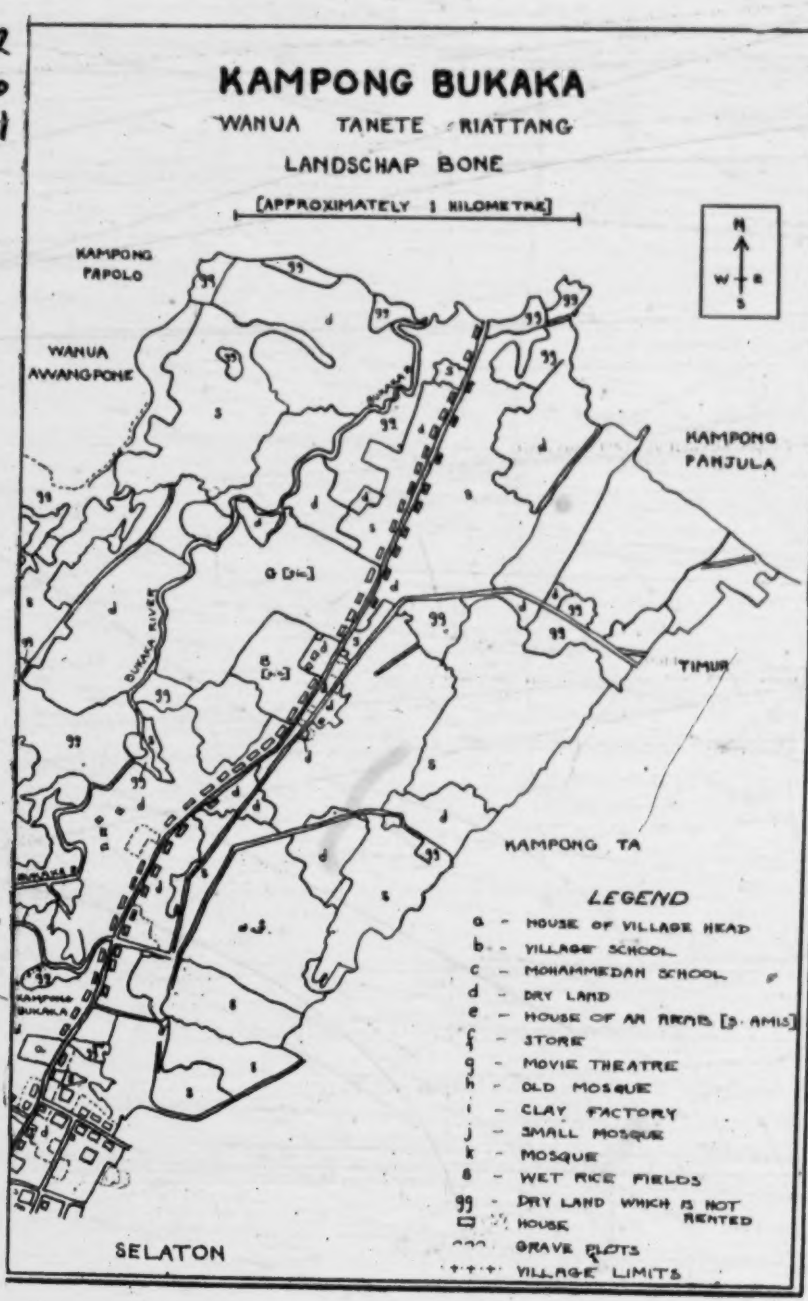
102
126
361

KAMPONG BUKAKA

WANUA TANETE RIATTANG

LANDSCHAP BONE

[APPROXIMATELY 1 KILOMETRE]



3: Kennedy E-5 (1949-50) 1953 OB1 Indonesia OB1
Makassar OG6 Celebes CG1
Sadang OG8

NOTES ON THE MAPS AND PLANS

M 102 •126 S 102 126 I 102 126 C 102 126

The plans on pages 265 and 266 were traced from Kennedy's sketches, and the spelling of place names follows the originals. A few terms he gave in Dutch and Indonesian have been translated. The plan on pages 267-8 was traced from a very large tracing supplied to Kennedy by his informant, and the spelling of place names follows that given by the informant, but here again, some terms have been translated in the course of editing.

A consistant orthography has been difficult, sometimes impossible to follow. In the maps on pages 261-2, and 263-4 the editors have attempted to follow the spelling of the latest gazetteers. In preparing the map of South Celebes itself, much trouble was encountered in locating the correct villages, as mentioned in Kennedy's notes. His spelling was inconsistant, at times differs from both the old, and such new spellings as have been adopted under the Republic of Indonesia, and often the same names are used again and again, even for villages which are quite close together. Some villages do not appear on any maps or lists.

As is the Indonesian custom, u has been substituted for the Dutch oe. In the maps, as in the field notes, j is substituted for y, in accordance with modern usage. A few exceptions have been noted above, where Kennedy's own sketches were traced.

For more precise study, reference may be made to the detailed sheets published by the U.S. Army Map Service, in a scale of 1:125 000. These were made during World War II from Netherlands topographic and hydrographic maps and charts of recent date. Sheets numbered 8, 9, 10, 15, 16, 17, 18, 23, 24, 25, 26, 33, 34, 39, 40, 46, 47, 48, 54, 55, and 56 will be found useful in following Kennedy's work in South Celebes.

On his trip through Borneo, Kennedy lost a container of village maps prepared for him by his assistants in the field. Among the lost were those for South Celebes, except Bukaka, which appears on pages 267-8.

C [631]

Key to Political Divisions of South Celebes (pp. 263-4) [Dutch "Onderafdelingen"; translated "Subdivisions" by U.S. Army Map Service]

1 Makassar	12 Bone	23 Mamudju
2 Pangkadjene	13 South Bone	24 Boven Binurang- en Pituulama-salo
3 Maros	14 Wadjo	
4 Goa	15 Soppeng	25 Palopo
5 Takalar	16 Parepare	26 Rantepao
6 Djeneponto	17 Sidenrang Rapang	27 Makale
7 Bonthain	18 Pinrang	28 Malili
8 Bulukumba	19 Enrekang	29 Kolaka
9 Sindjai	20 Barru	30 Masamba
10 Salajar	21 Madjene	
11 North Bone	22 Balangnipasche en Binuangsche Benedenlanden	